THE PACIFIC

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Pac Theo Sem
Reading Room

WHAT THE WORLD LACKS.

The world is good in its own poor way,
There is rest by night and high spirits by day,
Yet the world is not happy, as the world might be—
Why is it? Why is it? Oh, answer me.
The Cross shines fair, and the church bell rings,
And the earth is peopled with holy things;
Yet the world is not happy as the world might be—
Why is it? Why is it? Oh, answer me!

What lackest thou, world? for God made thee of old;
Why—thy faith hath gone out, and thy love hath grown cold,
Thou art not happy, as thou mightest be,
For the want of Christ's simplicity.
It is love that thou lackest, thou poor old world!
Who shall make thy love hot for thee, frozen old world?
Thou art not happy as thou mightest be,
For the love of dear Jesus is little in thee.

Poor world! if thou cravest a better day,
Remember that Christ must have his own way;
I mourn thou are not as thou mightest be,
For the love of dear Jesus is little in thee.

—Frederick William Faber.

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THE PACIFIC

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CALIFORNIA'S OPPORTUNITY.

The people of California have before them in the immediate future a golden opportunity. They have it in their power to give unprecedented momentum to one of the world's great reform movements and in the eyes of the peoples of the whole earth to stand as leaders in a crusade against what is perhaps the monster evil of the age in which we live.

The traffic in alcoholic beverages is doomed. It stands today with all its barriers of defense broken down. The medical and scientific world has pronounced against it. The irrefutable verdict is that it is non-efficient as a food, a most awful, wasteful substance; that it is a narcotic and not a stimulant; that it should be classed as a poison, that in its destruction of individual, domestic and civic felicity —filling the prisons, insane asylums, and workhouses, it is the greatest foe to civilization.

Next year people in large numbers from all around the world will come to California to visit the Panama-Pacific Exposition. The voters of California can distinguish themselves for righteousness and world progress by voting in such a manner in November that when these visitors come they will find that life-wrecking traffic no longer doing here its deadly work.

We do not believe that any attention should be given to the cry that the state will suffer great damage by the destruction of its wine industry.

In the campaign last year in West Virginia the cry was that the glass and bottle industry would be ruined. But prohibition carried and prevails in West Virginia, and that industry lives and flourishes.

Under prohibition, of course, wine will no longer be manufactured and sold in California, except surreptitiously and in a limited way, but the vineyards will continue to flourish.

"Any grape that will make good wine will make good grape juice," says Professor Bioletti of the viticultural department of the University of California. Grape juice is wholesome and healthful. Wine isn't. Of course, not as much grape juice would be used. Its consumption would not equal gallon by gallon the present consumption of wine. Wine deranges, inflames and poisons, and an abnormal appetite and demand are created. But the land not used for grapes would be more profitably used for other crops than it is now used for wine grapes.

Further, a word to any who may say that the wine-grape growers should be given five or ten years to change to some other crop. Be it remembered that the wine men have declared that they want no such terms, that they are determined to fight for the perpetuity of the business. They defiantly say that they will accept no compromise.

AN ENGLISH EFFORT TO INCREASE IN THE UNITED STATES THE CENSURE OF GERMANY.

The effort of Hall Caine, the novelist, to lead the people of this country to an open and wide-spread expression of sympathy with Great Britain in the European war, is one that should not be encouraged. From the out-break of hostilities The Pacific has endeavored to show that it would not be possible for some time to apportion the blame—that only the calm, unprejudiced able historian of the future could do it.

The spirit and wording of Hall Caine's articles in the Hearst papers are detestable. He gives in most instances nothing to substantiate his declarations, but, as to some of the statements damaging to the Allies, contents himself—not his sensible readers—with the reiteration of such expressions as, "it is a lie; it is a stupied lie; it is a lie and a brazen lie; it is a lie and a preposterous and idiotic lie."

Mr. Caine says that Great Britain went into this war to protect Belgium; and yet it is evident that Belgium would have needed no protection if she had not, with the knowledge that she would be supported by Great Britain, refused Germany the privilege of crossing her territory in order speedily to reach France, a nation going into war against Germany, and thus backing Russia who refused to let Austria-Hungary and Servia fight out their quarrel by themselves.

Wheaton, an authority on International Law, says concerning a request to pass through neutral territory: "It may be granted or withheld at the discretion of the neutral state; but its being granted is no ground to complaint on the part of the other belligerent power, provided the same privilege is granted to him, unless there be sufficient reason for withholding it."

It is significant that Mr. Ramsay MacDonald, the great labor Leader, of Manchester, England, has said: "Germany's guarantee to Belgium would have been accepted by Gladstone. If France had decided to attack Germany through Belgium Sir Edward Grey would not have objected, but would have justified himself by Mr. Gladstone's opinions."

In an address to the House of Commons on the 3rd of August, sir Edward Grey quoted as follows from a speech made there by Gladstone on the 8th of August 1870:

"There is I admit the obligations of the treaty . . . . . but I am not able to submit to the doctrine that the simple fact of the existence of a guarantee is binding on every party to it irrespectively altogether of the particular position in which it may find itself at the time when the occasion for acting on the guarantee arises. The great authorities upon foreign policy, such as Lord Aberdeen and Lord Palmerston, never to my knowledge, took that rigid and, if I may venture to say so, that impracticable view of the guarantee. The circumstance that there is already an existing guarantee in force is of necessity an important fact, and a weighty element in the case. There is also this further

considration, the force of which we must all feel most deeply, and that is the common interests against the unmeasured aggrandizement of any Power whatever."

Comment has been made as follows:

"This means in so many words that the neutrality treaty did not obligate England to uphold it, and that it was Mr. Gladstone's as well as Sir Edward Grey's opinion that it should be upheld only if and because the particular interests of England commanded it. That it means also this, that the guarantee was not binding upon Germany either if its particular position did not permit it holding it. Germany offered Belgium integrity and indemnity, which was refused. Her particular position necessitated marching through Belgium, and this, according to Gladstone she had a right to do."

The foregoing comment is by one of the leading German residents in New York City. We do not make his reasoning or judgment our own; neither the opinion of the eminent Englishman, Mr. Ramsay Macdonald. We give the citations as samples of what eminent men are saying. The reader can take them in their worth or worthlessness, remembering only that the declarations are those of earnest, able men, made in all sincerity.

In 1837-38, when there was a rebellion in Canada, a British vessel followed out of its own waters into American waters at Niagara—and destroyed it—a vessel which was carrying arms to the insurgents on Navy Island. At or about that time Daniel Webster, who was Secretary of State, said with reference to a violation of neutral territory that to excuse it it would be necessary to show a necissity of self defense, instant and overwhelming, leaving no choice of means and no moment for deliberation." The British claimed that their action came within the test laid down by Webster, and after some time their conciliatory statements were accepted by the United States.

With Russia mobilizing to strike at Austria-Hungary, with France mobilizing to support her and regain what she lost in 1870, with what was practical assurance that Great Britain would take a hand in any event, the Germans say that they were "in the position of a man who sees a deadly enemy reach for his pistol, and whose only possible salvation lies in shooting first."

However, it is not likely that International Law will justify them in disregarding the neutrality of Belgium; but we doubt not that men all around the world, when in coming months or years they survey in calmness the things leading up to the war, will refuse to give that severe censure which is so general now, and which Hall Caine seeks to hold and increase, now that the flood of criticism of Germany in this country has been stayed.

The treaties into which England had entered expressly stipulated that their obligations under them should not compel her to take part in a general European war in order to defend them.

DR. JORDAN VERSUS HALL CAINE.

We quote a few words from Hall Caine's appeal to the people of the United States:

"It is because I think that it is not possible, not human and not right for America to adopt even passively an attitude of neutrality, that I am making the present appeal to you—an appeal that is intended to assert with whatever power I possess your responsibility under the moral law for the present state, the continuance and ultimate outcome of this frightful European struggle.

"Does this strike you as an audacious aim, seeing that you in America had nothing on earth to do with the making of the accursed war?

"Have patience with me and I think I may be able to show that neither had we in England anything to do with the making of the war; and yet we are in it and are compelled to be in it by every clause of the moral code which regulates the relation of nation to nation or yet man to man."

Note now what Dr. David Starr Jordan, Chancellor of Stanford University, who has been in Europe for several months, has to say about the war. His article, written in London on the 21st of August, appeared in the San Francisco Bulletin on Tuesday of this week.

"It is for the most part the work of the saber-rattlers and war traders, connived at through their accessories in the councils of Europe. It is the inevitable culmination of an accursed series of blunders and crimes, the "Balance of Power," the "Armed Peace," and the secret deals of an outward diplomacy masking the batteries of war under the guise of pledges of peace. We shall find that the trend of events for the last ten years has moved directly toward this end. We shall acquit no nation of complicity; Belgium alone, of those who suffer today, goes into the conflict with clean hands.

"No single event brought on the war, though many have been accessory to it. Not the least of these has been the persistent refusal of Great Britain to join in the abolition of piracy at sea. The death of an archduke, a reckless word in Ulster, a random shot anywhere along the firing line, might have precipitated the crash at any time. The 'fattening of the nations,' so necessary between wars, was complete in the eyes of the war-makers. We can now see that it was all inevitable, given the premise of the 'armed peace.' The 'Balance of Power' can never keep its balance.

"In the rape of Belgium, 'the grossests violation of international law since Napoleon,' Great Britain finds a moral sanction for doing what she had already pledged to do. But the whole 'policy of encirclement' of Germany was her creation. She was bound to share the fate of her allies in this sordid entanglement, which rested at bottom on the mutual interests of the money-lenders of France and the money-spenders of St. Petersburg. Thus bound together by twos and threes on a slippery incline, as mountaineers on a glacier, there could be no certain foothold. A false step in the diplomacy of Vienna engulfs a continent. The war, originally for nothing at all, is fast becoming a fight for existence to the republic of France and to the democracy of Great Britain as well; to the imperial rule of Germany it was such a struggle from the beginning.

"The war system must go. No reform is secure for a moment while this system lasts. And it is not the system of one state alone. We may crush the German machine, which the arrogance of rivals has done so much to build up. The war cry of the British jingoes has helped the saber rattlers to get the strangle hold on Germany. But the war machine of Germany will soon rise again unless all the rival machines are swept away as well. We must find some system of national defense less hideously dangerous to the interests it pretends to protect."

"Those who rule by force and fear have their fits of madness when their power begins to wane. Dread of the loss of power is the mainspring of the bloodiest follies in history."

In the face of such a judgment as this, based on facts

as well known to Hall Caine as to Dr. Jordan, courageously sent from the very heart of London by Dr. Jordan, Hall Caine has the audacity to declare that England had nothing to do with the making of the war.

And inasmuch as this is the attitude of so many of our British friends we cannot escape from the thought that the empire is to be scourged until in humiliation and penitence she ceases to attempt to hide behind Germany's violation of Belgium's neutrality and acknowledges before God and the world her share of the responsibility.

WHO IS THE MOST WARLIKE?

The following vitriolic poem by William Watson, one of England's noted poets, appeared on the editorial page of a recent issue of the London Times, the great jingo paper:

"At last we know you, War-lord! You that flung
The gauntlet down, fling down the mask you wore,
Publish your heart, and let its pent hate pour,
You that had God forever on your tongue!
We are old in war, and if in guile we are young,
Young also is the spirit that evermore
Burns in our bosom ev'n as heretofore.
Nor are these thews unbraced, these nerves unstrung
We do not with God's name make wanton play;
We are not on such easy terms with heaven;
But in earth's hearing we can verily say,
'Our hands are pure; for peace we have striven.
And not by Earth shall he be soon forgiven
Who lit the fire accurst that flames today.' "

In contrast with this it is gratifying to find on the editorial pages of The Academy, one of the London literary publications, a sane estimate and utterance.

The Academy condemns the use of such expressions as "the Mad-Dog of Europe", applied to the Kaiser, saying: "It is doubtful whether the Kaiser is really primarily responsible for the international conflict. Those whose experience and knowledge entitle them to respect hold that the War Party and the Crown Prince made it inevitable. In any case Germany's position was an extremely difficult one and in fairness her policy should be received without wholesale and thoughtless condemnation, however mistaken, in our judgment, it may be.

Dr. MacFarland, the secretary of the Federal Council of Churches, who was one of the delegates to the recent Peace Conference at Constance, Germany, in an article reviewing the events which led up to the war, asks, was the Kaiser personally responsible, or was he carried along by militant advisers? His own answer is: "If his intimate friend and counselor, von Bulow reflects the Kaiser in his recent book **Imperial Germany**, it would seem probable that the German ruler had been misled by the popular fallacy that the possession of the sword would make way for the power of intellect and spirit, without the use of the sword, and that he saw his error all too late."

From Paris there has come an article by M. l'Abbe Watterle, once a member of the Reichstag, formerly of Alsace-Lorraine, and of acknowledged French sympathies, in which it is declared that the masses of the German people, even the Socialists, have long been militarists, and that whatever may have been the personal wish of Emperor William "it is certain that he would have risked his throne if he had resisted the general public demand for war." Mr. Watterle writes:

"Few Frenchmen have ever understood the extent and formidableness of the hyper-patriotic leagues in Germany, each rivaling the other in its zeal for the development of Germanism abroad, and endeavoring by every possible means to infuse into the very core of the nation their ambition for glory. These societies count their members by hundreds of thousands, scattered throughout all lands and all sections of business, professional and social life."

"The German workman believes that if the army enlarges the territory of the empire it will mean that the trade possibilities, including his own personal economic situation will be improved and larger wages will result. He therefore, together with the merchant and manufacturer, is a declared militarist. This latter fact was quite apparent when the large military credits which were brought before the German Parliament were voted to a single man which enabled the increased military plans to be carried out.

"At the time, the Socialists made a formal protest in Parliament, but it was not supported by any vote, for the reason that they knew perfectly well that the very workmen who returned them to Parliament would have repudiated them, if they had dared to offer any resistance."

But over against this is the declaration again and again by the most eminent Germans, made no doubt in all sincerity, that their armaments were defensive and not offensive, and that they were inspired rather against the Russian and Slavic menace than for any other purpose.

In the New York Sun for Sunday, September the 13th, was an article by Dr. Bernhard Dernburg whom the Sun speaks of as one of the most highly esteemed of New York's German residents. The article was submitted to Professor Sloane of the chair of history at Columbia University, before publication, and was characterized by him as a fair presentation of the German side. We quote as to the military and naval equipment; and give also a comparison which sets forth a less warlike spirit, in actuality certainly than in any other of the warring nations.

"The German military, as well as its naval force, have been created on purely defensive lines, its alliances have been concluded for defensive purposes only, and Germany holds the record for keeping peace within and outside of Europe for the last 44 years. It has never coveted its neighbors' territory nor its colonies; it has never gone to war either in or out of Europe, and that is much more than can be said of any of its antagonists.

"Let us pass them in review. Since 1870: England has conquered Egypt, taken by force two Boer republics; it has added to its sphere by force Southern Persia, and by intimidation a part of Siam. France has conquered Tunis; she is fighting for Morocco; she has made war on Madagascar, has tried to take the Sudan and has conquered Indo-China in bloody war. Russia has fought the Turks in 1878 and the Japanese in 1904; she has torn from China the northern part of Manchuria and all of Mongolia; she has made war on Turkestan; she has bagged northern Persia; she has formed and fomented the Balkan combination, and has all along proved herself the most aggressive European power.

"All that time Germany has added to its territory only certain colonial possessions, all ceded to her by peaceful agreement and by common consent of the great powers. . . Germany has proven herself the most peaceful European power, even Spain and Italy not excepted; and the mili-

tarism plays a very much smaller part in the German national life than with any other nation."

All in all the judgment of the present writer is that Professor von Jageman of Harvard is to be believed when he says: "The one thing Germany desired was to be treated by the other nations on an equal footing, and not to be constantly shut out by their combinations from newly arising opportunities for expansion and for the extension of her commercial influence—opportunities such as the other nations have seized in recent years again and again. This was not only her right, but was a physical necessity in view of her rapidly growing population. She has submitted to many a slight and has suffered one set-back after another."

It was the judgment of Dr. Barrows of the University of California, expressed last week in an address before the Commonwealth Club, that if England had not balked Germany to considerable extent in the Bagdad Railway matter there would today be no European war.

In The Outlook for September the 9th there was an article by Mr. Naysmith who is a director of the International Students' Bureau of the World's Peace Foundation. The Outlook said editorially: "The distinctive characteritic of this article is that it is a defense of Germany written from the point of view of an anti-militarist and an active leader in the peace movement." Mr. Naysmith tells us: "The documents show that the German Emperor, by threatening to tear up the Treaty of Alliance with Austria, compelled Austria to reopen diplomatic relations with Russia after they had been broken off and to a dopt a more conciliatory attitude towards Russia's demands. The negotiations between Russia and Austria had practically reached an agreement, on the basis that Servià should render satisfaction to Austria without however sacrificing her autonomy or endangering her independence. Then, like a bolt out of the blue sky, came the Russian order for a general mobilization, producing such a panic in Germany that the Kaiser was compelled to surrender the control of affairs to th military leaders."

"And now", says Mr. Naysmith, "Germany is fighting the battle of European civilization, not only against the on-coming Slavic tide, but against the other countries of Europe, blindly allied with the greatest peril."

As to that alliance between Great Britain, France and Russia, Professor Burgess of Newport, Rhode Island, writes that he knew some years ago from his careful study of the European situation that there was only one thing which could save Germany from a combined attack on her by Great Britain, France and Russia, sooner or later, and that was a representation by the United States to Great Britain that such an alliance was an unnatural thing, dangerous to the peace of the world and injurious to the interests of the United States. He sought for that representation. Today he says: "Had the people of this country taken this stand in 1908 there would be no war in Europe now."

HOW ENGLISH LABOR VIEWS THE WAR.

The "Labour Correspondent" of The Christian Commonwealth, of London, writes in that paper for August the 19th: "For the present discussion of the rights and wrongs of the war has practically ceased. In the Labour movement, as elsewhere, the general feeling is that, having gone into the war, we must see it through. Criticism is, if not silenced, at least suspended. * * * Nevertheless, Labour is silently formulating its case against the war. The workers are thinking about it, probing its causes, tracing its consequences, pondering its significance. * * *

"The slaughter of German soldiers is felt in exactly the same way as the slaughter of the soldiers in the allied armies. Internationalism has been deepened by the war into a blood-brotherhood which sees the dead bodies of the enemy filling the trenches before the forts of Liege as murdered fellow-workers, friends. British workers, though multitudes of them may feel that this bloody business must be carried through by the sacrifice of many thousands of lives, realize what that sacrifice means with a strange new pity and horror, whether the men who are chosen of death are Germans, Frenchmen, Belgians, or Britons, Russians or Austrians. It is not merely a war waged without hate, but a war waged with loathing and shame.

"It is quite clearly recognized by the clear-sighted men and women in the Labour and Socialist movement in this country that every one of the countries now at war with each other must bear a part of the blame for the common ruin which has involved them all."

The fear of German militarism is mentioned here, by the Christian Commonwealth correspondent, but he goes on to say: "Germany had a just cause of resentment in the policy which other countries, including our own, have pursued against her."

"Will the writer be accused of cowardice or disloyalty to British interests in making this assertion? Not more readily, I believe, than the Labour movement can be accused of cowardice or disloyalty in making the same assertion."

In the same number of The Christian Commonwealth in which we found the foregoing, we found also the following from Sir Philip Snowden, a Labor party member of Parliament, the intimate friend of Dr. Aked, and who was with him on vacation in this country when war broke out. Mr. Snowden condemns the policy aimed at the isolation of Germany which Britain was carrying out in conjunction with Russia and France.

He writes: "The French press has been taking it for granted, I gather, that if France went to war with Germany, Great Britain would come to her assistance in Belgium and on the seas. There is no doubt that Russia has been encouraged in her recent action by a belief that Great Britain would come to her side if Germany opposed her aggression. We are now seeing the fruits of the policy of dividing the Great Powers of Europe into two antagonistic alliances. Our policy of trying to maintain the balance of power in Europe has landed us in an awful situation which would not have been possible if the old policy of neutrality in Continental affairs had been maintained."

There is no doubt that there will be ardent discussion in England when once the war is over.

Dr. Frederick Lynch of New York, secretary of The Church Peace Union, who was in Europe at the time the war began, writes in a little book entitled, "Through Europe on the Eve of the War," that "many even went so far as to urge England to observe neutrality after it was plain that Germany intended to invade Belgium." But, "it soon became dangerous to urge neutrality," he says. It would have been doubtless as it was with Dr. Aked when he withstood England in the Boer war; they would have been mobbed.

Dr. Lynch was in London when the House of Commons was discussing the appropriation of five hundred million dollars for the conduct of the war. One member who

stated that he did not intend to vote against the measure, ventured to deplore what he called the joyful spirit in which action was being taken. Remarking that it should be only with feelings of the deepest sadness he continued as to the Germans: "They fear, and they fear not without reason, the great Slav population, who are double the number of the Germans, and who have been arming and preparing for this conflict for years. To Germany, with enemies right and left, east and west, it is a matter of life and death. They feel that they are in a desperate position, and if you could realize their position, I think you would see that there is very much to be said for the hasty action they have taken. They felt that the only opoprtunity they possessed was by striking quickly. They have been forced into this position. I believe they are entering on the war with deep regret, and certainly on the part of the masses of the people with great friendship towards us."

CHRISTIANITY AND SOCIALISM WEIGHED IN THE BALANCE AND FOUND WANTING.

The Scottish Rite Auditorium which seats about 2000 people, was filled last Sunday evening when the Rev. Dr. Aked spoke on "The Red Flag and the Cross of Christ."

In the course of his address Dr. Aked said in substance:

Since the first, or perhaps the second century, the churches of Christ have never been true to Christ. In nothing have they been so glaringly false to Him as in denial of His peace principles and acceptance of the world's way of war. Nothing can extenuate the guilt of the churches. It is one of the facts of history. It cannot be denied. We may hope to do better in the future. We cannot undo the past.

The churches of Christ have not obeyed Christ because they have not believed in Him. They have been sure of "big battalions," but doubtful of the Lord who was to be with them even unto the end of the ages. They have ranged themselves on the side of a rampant militarism, blessed the war flags of the nations and urged the war-mad millions to "fight to a finish." In England the official representative of the national church comes to a meeting and says that he is there to justify the war with Germany "in the name of his Master and Prince of Peace"—he uses those very words. In Germany the greatest of all living theologians, from whom every preacher in the world capable of learning has learned something, denouces England as a traitor to civilization, and the clergy call to the God of battles to aid in her destruction! Joaquin Miller, contemplating such things in his day, grew fierce in his onslaught upon such lovers of Christ:

> "Behold, this was His last command!
> Yet ye dare cry to Christ in prayer
> With red and reeking sword in hand,
> Ye dare to do as devils dare!
> Ye liars—great and small;
> Ye cowards, cowards, cowards all!"

Turning to Socialism's failure, Dr. Aked said:

There is a sense in which this is more disappointing than the failure of the churches to prevent it. Strictly speaking, one could not be disappointed that the churches had not prevented the war, for one never expected that they would or could. But for myself, I did really believe that international Socialism had both a desire and the power to prevent it. I was to sanguine. International Socialism, when the testing time came, had neither the one nor the other.

Just as in Christianity, amid matters of dispute, the attitude of its Founder to peace and war is indisputable, so with international Socialism. If by "Socialism" is meant a completed body of economic doctrine, then discussion and denial, contention and controversy may well go on for another hundred years. But one thing is clear. International Socialism stands for the solidarity of the masses of mankind; for friendship amongst the workers of the world; for the practical realization in human affairs of the glorious ideal of the brotherhood of man. And the Socialists of Europe have failed to realize the ideal of Socialism just as Christians have failed to maintain the ideals of Christ.

There is nothing nobler in the whole literature of freedom than the song of the Socialist, "The Red Flag." It is not strange that it has been misunderstood except as the tremendous misunderstandings of history are always strange to succeeding ages. The Pagans of the early centuries did undoubtedly believe that the Christians worshiped an ass' head. Christians for ages have believed that Jews use human blood in their Passover rite. Persons otherwise sanely informed concerning contemporary movements have believed and do believe that the Red Flag is the emblem of anarchy, is a threat of violence, is the standard round which the forces of destruction are to gather. The "red" they take to be a threat of bloodshed. And precisely the contrary is true.

In the symbolism of the Socialist the flag is red because it has been dyed by the blood of the martyrs. It was once white, emblem of peace and purity and good will. It was the life blood of the victims of oppression which stained its folds. If the grand historic phrase of the Christian church spells violence and murder and anarchy, "The blood of martyrs is the seed of the Church," then the symbolism of the Red Flag stands condemned; but not otherwise, for the spirit is one and the same.

Save for one verse, which falls below the level of the rest and should be expunged, the song rings with the sound of bigness and brotherhood. Its internationalism shames the strife of this hour.

But today Liebknecht and his comrades have joined forces with the militarists of Germany to cut the throats of Belgians. Vandervelde has been received into the Belgian ministry, and his comrades hope to blow the heads off Germans. Sembat and Guesde have joined the French ministry, so as to strengthen the resolve of the French Socialist, side by side with the Russian Socialist, to disembowel and otherwise mutilate the German and Austrian Socialist. And while the Cross of Christ is lifted above the carnage and the Lord of Love is asked to bless the slaughter, the Red Flag is trampled under foot by those who swore to bear it onward to the cry of "Workers of the world unite!"

I do not speak in anger. There is not a touch of anger in my soul. These things are to me the cause of bitter sorrow. But is there no mitigation of our grief?

Jaures died by the assassin's hand because, before war had actually begun, he pleaded with his countrymen to make an effort to preserve their sanity and be faithful to their ideals. And since I said two weeks ago that international Socialism had its victims on the battlefield, but no martyrs, private letters received in this city show that some individuals have committed suicide rather than enter the

ranks and murder their brothers. It may be that there are many of whom the newspapers are not allowed to tell. Apart from this, one reminds himself, in mitigation of the sorrow, that the war burst upon an astonished continent, with such swiftness, so unexpected, unforseen, that the organization of protest was to all intents and purposes impossible. Brother could not encourage brother across the boarder. Militarism was supreme. Its heavy hand was upon every nation. Literally, comrade was facing comrade, the glittering bayonet between them, before either knew where he was or what he was doing, or what he was doing it for.

If I were inclined to condemn, which I am not, but only to grieve, there is that, in any just view, to render condemnation less severe.

But the disappointment is real. It comes as a revelation. I thought that the world had moved on ahead. I believed that the millions who voted the Socialist ticket in the European countries were better organized, better fortified against their oppressors, better prepared for passive resistance to tyranny. I believed that they would refuse to kill and be killed at the bidding of kaiser or capitalist, statesman or king. I believed that the armies were permeated, literally permeated in the true sense of the word, with sentiments of peace and brotherhood. If the workingmen of Europe were true to themselves and each other the kings and emperors and field marshals could cry "mobilize" until they were black in their face, but not a wheel could move on a railway and not a blow be struck in battle. But this is obvious.

Nationalism has triumphed over internationalism. What is falsely called "patriotism" has for some time swept away the hopes of comradeship and the ideals of brotherhood. Exactly the same thing is true of the Christianity of the churches. When the feverish throbbing of the war drum is heard in the land and the standards of the nations are unfurled for battle, it is for all the world as though the Sermon on the Mount had never been preached. Paganism, naked and unashamed, is proclaimed from pulpits which had claimed to be Christian, the clergyman vies with the recruiting officer in advertising the virtues of the trained killers of men, and the solitary preacher of Christ's gospel who breaths a word of peace is denounced as a traitor to his country who ought to be shot.

This is the world across the Atlantic today. I see no reason for believing that the world of the United States would be more reasonable, more sane, more Christlike if our statesmen and diplomats were mad enough to entangle us in the network of evil interests and passions by which Europe has been ensnared. We have our own Chauvinists, our Jingoes, our own fire-eating journalists, our own blind and blatant advocates of a brag and bluster policy. Why should we suppose that here Socialists would be more Socialist and Christians more Christian?

However, I refuse to despair. It is yet possible that reason may return to the mad war-world of Europe before civilization is utterly destroyed.

And once the war ended it is possible to cherish the hope that the shattered forces of a divided and distracted Socialism, and those of a bruised and humilated and chastened Christianity, may alike take to themselves once more the strength of their ancient ideals and consecrate themselves with mind and soul to the task of building up the world afresh. From the Socialist I expect a more settled determination, if necessary a more wrathful determination, not to be made cannon food by capitalist or king, and a grim resolve to perfect his organization with a view to giving effect to his determination when next the madmen in high places bid him kill and be killed.

From the Christian I expect a more complete acceptance of Jesus Christ as Lord and Master, Lord of the intellect, the emotions and the will, a real and not a sham allegiance to the Prince of Peace, and a dedicated, if necessary a defiant, resolve to crown Him Lord of all.

DR. SYDNEY STRONG, OF SEATTLE, URGES ACCEPTANCE IN DAILY LIFE OF THE SERMON ON THE MOUNT.

In a recent sermon in which he considered the inadequacy of present-day Christianity, Dr. Strong, of Queen Anne Congregational Church, Seattle, said:

I was moved to address a letter last week to about 100 persons making a certain proposition and stating that I should discuss this proposition this morning. In this letter I stated that Christianity as at present organized had shown itself impotent to prevent or to stop the present backslide of humanity into savagery. Nothing can be clearer. Neither the Roman Catholic, nor the Greek Catholic, nor the Protestant Church has been adequate to the task of compelling peace.

There is a great skepticism abroad in the earth—as there should be—as to the adequacy of organized Christianity. There is only one reply, namely this: Christianity has not failed, for it has never been tried.

Socialism in Germany and France failed in the hour of trial for the same reason that organized Christianity failed, because its adherents had not practiced their ideals in their daily life. They had been talking internationalism and brotherhood and making antiwar demonstrations; but in their daily personal lives had not been obedient to the great truths they proclaimed. This is why they failed in the hour of trial, and marched forth in battle thus giving the lie to their declarations. This is why organized Christianity has failed. Its adherents have not practiced their ideals in daily life.

I do not conceal the fact that nine-tenths of the people will say that the Sermon on the Mount is not practicable. There is one answer, however, to be made as one looks out upon the present backslide into savagery; that government by "practical men" does not seem to be very practicable. Certainly the application of the Sermon on the Mount could hardly be less effective than our present system, managed by clergy, politicians and merchants. It would be difficult to imagine anything worse, by way of results, than the present system.

I do not conceal the fact that to obey the words of Jesus will call for great sacrifice; will end probably in persecution. A group of people humbly trying to apply the principles of Jesus to their lives would soon find themselves impugned, their good sense questioned, and at length with the arm of the government invoked against them. Had the Socialists of Germany and France been true to their principles, they would have suffered. Perhaps a thousand or ten thousand or twenty thousand of

them would have been shot or imprisoned. They would have died for the truth, instead of in efforts to kill their fellow men. They would, however, have made the war an impossibility. They would have died for the world—in the way Jesus died for the world. Humanity would have gone forward instead of backward.

What proposition have I to offer such a group? First, that they accept the Sermon on the Mount as the basis of their daily living—in their private life and in their social life. I do not claim that all truth, as revealed by Jesus, is to be found in the Sermon on the Mount. It is, however, the most complete statement of Jesus' teaching and is in simple, understandable form.

Second, that they should meet periodically, say once a week, when the principles of the Sermon on the Mount should be unfolded. To see the truth and spirit, as displayed by Jesus, is imperative. I see no way to avoid the necessity of a regular meeting, if there is to be cooperation. The best time for this meeting is Sunday. Personal pleasure must be subordinated to this assembly. The members of this group must plan for this meeting, instead of planning for trips and picnics and week-ends and entertainments, to occur at the same hour.

There should be a second meeting, perhaps on Thursday evening; to be attended by all. The Sermon on the Mount should be held ever before the gathering. The members of the group should relate their experience in applying its principles.

It would be clearly kept in mind, in everything, that the truth and spirit of the Sermon on the Mount should be the standard. Also that the group was not willing to accept the truth and spirit any faster than its members were willing to practice it. The emphasis in the whole movement would be on practice; on doing as well as hearing. There has been talk enough. Resolutions enough have been passed to make our earth an Eden, if resolutions are sufficient, but unfortunately we realize that "hell is paved with good resolutions." There have been magnificent mass meetings protesting, for example against war, but such protests are futile when the protestants meekly obey the call to arms. Here is where the Socialists have failed, where Christians have failed; in their failure "to do the truth." It is a lack of effective sincerity. It is a lack of the element that makes Jesus so great and lonely in his greatness—willing to suffer, to lose, to die, in obedience to the truth.

I remind you that organized Christianity is inadequate for the tremendous task of leading humanity. Its impotence is revealed in the present world's holocaust. There is a great emergency upon this generation. The truth as revealed in the Sermon on the Mount is sufficient to stamp out war and kindred evils. All that is lacking is a body of people willing to live that truth; to show and lead the way; to persuade the rich and poor that the Gospel is true; to make the God of Jesus Christ real in human life. The demand is tremendous. The call is urgent. I am wondering how many there are ready to practice the truth and to breathe the spirit of the Sermon on the Mount.

If we are not great in little things
As hour by hour they meet us,
How shall we win when duty brings
The larger tasks to greet us.

ONE DAY'S REST IN SEVEN BILL.

The initiative petition to submit this bill to the voters at the November election, under the supervision of the Weekly Rest Day League of California and of the California State Federation of Barbers, is filed with the names of 45,386 qualified electors as checked up by the county clerks, which indicates that about 60,000 citizens signed the petition. The petitioners represent 33 counties. As this bill was one of the last to be filed, the question will probably be at the bottom of the long list of initiative measures that will appear on the ballot.

Analysis of the Bill.

It is an act to provide for one day in seven as a day of rest for all employees of labor in the State of California, except those engaged in unaviodable work in caring for live animals or in cases of urgent emergency. Employees on a ranch or in a dairy may attend to feeding the stock and milking the cows on their weekly rest day.

To meet the wishes of the vast majority of wage earners and for the convenience of business, Sunday is set apart as the common rest day in all lines of business and labor which can stop for one day of the week. The brick mason and the hod carrier, the merchant and the banker should close the same day. Sunday is the legal rest day in all other states of the Union except the new state of Arizona, and in all civilized nations of the world. It is an American institution. But in California all kinds of business and labor are legal on Sunday, except saloons and pool rooms in certain cities.

Our State Constitution makes Sunday the rest day of the Governor. As the banks close on this day without loss to themselves or inconvenience to the public, so under the proposed law grocery, dry goods and other mercantile stores, saloons, barber and butcher shops, workshops, mills, mines and factories will shut down over Sunday. This will allow the proprietor and employer to enjoy a weekly rest day. They need it even more than their hired help. The Jew and the Seventh Day Adventist may chose either Saturday or Sunday as their rest day. If they select Saturday for closing, they may work on Sunday.

The bill exempts from Sunday closing all necessary business and continuous industries; such as:

The relief of sickness and suffering, including the sale of drugs, medicines and surgical supplies;

Hotels, restaurants, lunch stands and boarding houses;

The sale and delivery of daily newspapers, milk, cream, the making of cheese and butter and the operation of other industrial plants which are necessarily continuous;

Work essential to the protection of mines, property, perishable fruits or products, utilizing the water supply in hydraulic mining or irrigation when necessary to prevent serious loss;

Work essential to the continuos supply of electric current, light, heat, air, water, gas, and to such public utilities as telegraph, telephone, boats, livery stables, garages, and all railway and other transportation lines.

The proposed law does not close Sunday ice-cream parlors, public parks, bath houses, libraries, sports or amusements. These are left to the local control by each city and county. While the above list of continuous in-

dustries may be kept in constant operation, each employe is to be off duty one day in seven as arranged for by the employer. Formerly the conductors and motormen on the street cars in Alameda county had but one day off in ten. Now they have one in seven and they are delighted with the change. In San Francisco they have one day rest in fifteen, and in Los Angeles and other cities no regular time is allowed. Under the proposed law the employees in all business and industries will have a weekly rest day.

The bill does not apply to private work. It does not prohibit the foolish merchant from posting his books on Sunday behind closed doors, or the lawyer from studying on his case, or the farmer from plowing on his own ranch, or the wage earner from working about his own home. But thy cannot do businses with th public, or compel their employees to work. As a natural hygienic and American right, every person is entitled to one day's rest in seven and th right of rest for each demands a law of rest for all.

It is not an eight-hour law but a six-day law. It does not limit the number of hours one may labor during the six work days. It has been scientifically demonstrated that a man can work ten hours a day for six days of the week (60 hours), followed by a day of total rest, to better advantage than he can eight hours a day during seven days of the week (56 hours). This is not an argument against the eight hour bill, but one in favor of the six-day bill.

This is not a movement to compel people to go to church by civil enactment or to be religious according to law. This is a trumpedup, groundless objection given out by a little handful of misinformed Seventh Day Adventists. The bill protects their rights to worship on Saturday and work on Sunday. It says nothing about church going or being religious. The State government has nothing to do with such matters. In the language of the Supreme Court of California, such laws "leave a man's religious belief and practices as free as the air he breathes."

ACTUAL VALUE OF WINE INDUSTRY AND LABOR'S SHARE.

C. H. Randall.

The entire campaign of the "wets" is to be based upon two claims as to results which will follow if California votes "dry":

1st. "Destruction of the wine industry;"

2nd. "Many men will be thrown out of work."

Let us examine both of these claims carefully. The wine industry is said to represent $150,000,000.

The total acreage of farms in California is 27,931,444, according to the 59th annual report of the State Board of Agriculture. Wine grapes are grown upon 168,000 acres, only a 175th part of the total farm acreage.

The total value of all farm crops was $153,111,013. The total value of the wine grape production was $15,000,000.

But, follow this: Of the $15,000,000 in wine grape production, only $6,000,000 went to the growers of the grapes. The wineries made a profit of $9,000,000 off the grower's crop.

The wineries of the state number 181. The United States reports show that of these, 70 are owned by corporations and 111 by individuals and firms. But the corporation wineries produced 80 per cent of the wine, which explains the grip in which the growers find themselves. The grower has all the profit squeezed out for him, as we shall see by taking the evidence of the wine grape growers.

The State Commission on Horticulture issued bulletins Vol. 2, Nos. 3 and 4 in 1913, containing a mass of evidence showing wine grape growing to be unprofitable. Among other statements this: (On page 497, Frank T. Swett, a large vineyardist of Martinez, says:)

"Since 1907 the average vineyards of the interior valleys have been run at a financial loss. The actual cost of growing wine grapes in the interior on average land, including interest on the investmest and taxes, is probably not less than $10 per ton. At $6 per ton, the prevailing price, there is a heavy loss."

The fact that wine grapes have been grown in California for fifty years and have only reached an acreage of 168,000, while cotton, the new crop in the Imperial Valley, has reached 80,000 acres in its third year does not argue much profit in wine grapes.

The Labor Side.

This draws our attention to the remarkable statement of H. F. Stoll president of the California Wine Grower's Association, in this same bulletin, published under outhority of the state in 1913. He says on page 512:

"One of the most serious difficulties which we must overcome if we hope to compete succesfully with France, Italy, Germany, Spain and Portugal in the wine market of the world is the labor problem. This fall pickers were at a premium and as a result prohibitive prices had to be paid to Japs, Hindus and other available help. But with the opening of the Panama Canal it is expected that the influx of immigration from Southern Europe will help adjust the vexing problem."

Pauper labor may help some!

Only 1287 men are employed in the state in the manufacture of wine, which is 1.1 per cent of the total labor employment. But far worse is the showing by comparison with other manufacturing enterprises.

United States reports say that 342 wage earners are employed to every $1,000,000 invested in general manufacturing. The California wine manufacturers employ 64.3 men for $1,000,000 invested in wine making.

There is also another side to the wine industry. Senator Truesdale, chairman of the white slavery committee in Wisconsin, says: "The evidence presented to our committee tends to show that from 80 to 85 per cent of the girls who go wrong get started in the wine room." Are the wine interests in California willing to assume the responsibility?

PRESBYTERIAN PROGRESS.

Arthur Pierce Vaughan.

The minutes of the General Assembly of the Presbyterian Church in the U. S. A. have just been put into the hands of the 9536 ordained clergymen of that body. This is the blue-book or official presentation of the achievements of the church during the 1913-14 year so far as

they are capable of tabulation, and this year's volume is larger than any of its predecessors, and tells of a larger church, with larger fields of usefulness, and larger charitable gifts than ever before.

Presbyterians spent on the support of the local churches during the year roughly a million dollars more than the year previous; they gave more to foreign missions, the amount being $1,562,800; they gave $1,833,173 to home missions, or $95,000 less than last year, doubtless due to the agitation over and reorganization of the Home Board. Gifts to aged ministers and to colleges have been largely augmented. The total budget for all purposes of over tyenty-seven and a half millions is the largest in the history of the denomination.

This is given by the largest membership ever reported, 1,458,085, a net gain over last year of over forty-two thousand, which is a slightly larger percentage of gain than in recent years past. A fact that must modify one's gratification in this report is the leakage that reappears so constantly, year after year; for the church received 93,467 members on profession of faith and 59,390 by certificate of membership to achieve this net increase of 42,213. Death has taken 16,594—the others have "drifted away."

The church ordained to the ministry 256 men during the year, and a matter of note, received from other confessions 142 ordained men, giving an increase of over 200 men after deductions for decrease and dismissal are made. A most encouraging token is the increase of the Sunday school enrollment at a more rapid rate than the membership of the church—the children are being cared for.

Among the individual churches sixty-five report additions on confession of faith in excess of one hundred, the places of honor going as usual to mission churches, Elat, West Africa, adding 784 members, and Chieng Mai, Siam, 721. In the U. S. A., Pennsylvania has been the region of greatest revival and ingathering during the year, in that state alone 22,454 having united on confession. Pennsylvania continues the center of Presbyterian strength, reporting 297,426 members, to 210,571 in New York, 130,591 in Ohio, 102,552 in Illinois. California reports 47,671.

Seattle First Church still continues the largest in the denomination with 5,334 members. Philadelphia Bethany has 3549, eight churches have over 2,000 members and sixty-three over 1000 members. Of these great churches Washington claims Seattle First and Spokane First; Oregon, Portland First; Arizona, Phoenix First, and California reports San Diego First, Pasadena, Los Angeles Immanuel, Oakland First and Berkeley First on the thousand plus roll.

GOD GUIDETH ALL.

All is uncertainty
  Yet over all
One guideth steadily
  Great things and small.
What will the issue be?—
  God guideth all.

—James Freeman Clarke.

Reverence the highest, have patience with the lowest. . Let this day's performance of the meanest duty be thy religion.—Margaret Fuller.

BAY ASSOCIATION.

The meeting was in Pilgrim Church, Oakland,on Tuesday, September the 8th.

The moderator not being present at the opening hour, the Rev. Robert Walker was chosen to preside temporarily.

The opening devotional service consisted of prayer by Dr. Pond, and the singing of "All Hail The Power of Jesus name."

Upon the suggestion of the Business Committee the following was carried:

"Voted that the Bay Association appoint a committee of three to confer with a committee of like number from the Presbytery to consider the matter of the organic union of the Presbyterian and Congregational Japanese churches in San Francisco." Drs. Hinman, Nash and Pond were appointed.

It was voted that Rev. R. G. Harbutt and Dr. Francis Van Horn be accepted as members upon the formal receipt of their credentials.

The nominating committee filled vacanies as follows:

Rev. C. L. Mears and Rev. J. B. Orr, on Credentials Committee.

Rev. R. C. Brooks and Rev. B. M. Gould on the Missionary Committee.

Rev. A. J. Kennedy, on Committee on Approbation to Preach.

Rev. Harold S. Tuttle, on Efficiency Committee.

The Rev. Dr. Van Horn was appointed on Prudential Committee in place of Mr. W. C. Barnard, deceased.

During the afternoon program, Mr. Patterson, the Moderator, arrived and took the chair.

The central theme of the afternoon session was "Missions." Addresses were made as follows:

Asilomar and the Missionary Education Movement, by Mr. Hinman; The Mission Study Class by Rev. J. K. Browne; The Teaching of Missions in the Snuday School, by Dr. L. D. Rathbone; The Literature, "The New Home Missions," by Rev. A. W. Palmer; The Social Aspects of Christian Missions, by Rev. E. Clarence Oakley; the Asilomar Plans in the Individual Church, by Rev. Ernest F. Hall.

Following the six addresses there was a general discussion of the subjects presented.

The afternoon session was brought to a close by the singing of "O Master, Let Me Walk With Thee," and prayer by Dr. Pond. E. B. H.

"FOR LOVE OF THE GAME."

The foregoing was Dr. Van Horn's subject at the evening service at the recent meeting of the Bay Association. It had come to him, he said, from Graham Taylor who had remarked to him once that it was this which kept him at work among the submerged classes in Chicago.

Dr. Van Horn proceeded to show that in all work more than a sense of duty is needed. In the higher sense life is a great game and there should be for each and all the eternal joy of doing things.

Attention was called to the manner in which business men attacked matters of finance and business problems, and the need for carrying such methods into church work. Men should match their wits against the work and problems of the church, and should have the same joy in achieve-

ment that there is in the business world. None should go at the financial work of the church, driven to it, scourged to it as it were, but with love for the game—for this is the financing of the Kingdom which is one of righteousness and peace and joy.

In the course of his address Dr. Van Horn dwelt on the need for personal evangelistic effort. It is man by man, as in in New Testament times, that the church is to be enlarged. Everywhere today deep down in the hearts of men there is a longing for God, and not for many decades has it been so easy to talk with men about religion.

Among the Churches.

Loomis.—The church at this place has extended a call to the Rev. A. E. Bradstreet of Ceres.

Paradise.—The Rev. R. W. Whitaker, recently from the Hawaiian Islands, has entered on the pastorate at Paradise.

Kenwood.—A call has been extended to the Rev. R. G. Harbutt who has been supplying at Niles for several months.

Suisun.—A well located lot for a new building on the Fairfield side of the town has been purchased for $1,200. Size 190 by 100.

Lodi.—The Rev. W. A. Schwimley of Ashland, Oregon, has accepted the call from the Lodi church, and will enter on the work the first of October.

Redwood.—Thursday, September 17th, the annual meeting was held. The reports of the officers showed a healthy condition of the various departments. All bills paid and a small balance in the treasury. Twenty-seven have been received into membership and 16 baptized. Sunday, September 20, was Rally Day. The church was filled and chairs brought in. Rev. Huber Burr delivered a very interesting address to parents. At the evening service a large and enthusiastic audience gathered to hear the regular monthly sacred service of song.

Los Angeles, Colegrove.—When the Rev. O. P. Avery came from San Francisco the situation was somewhat critical. Now affairs seem to be shaping up for progress. Many new workers are coming in to help with the large Sunday school opportunity. In spite of the vacation season the congregations have been very gratifying. Sunday, the 17th, we took into membership eight; four of them on confession of faith. There are prospects of more soon. We have a fine lot of young people who are rallying to the work splendidly. Mr. Avery's throat is improving gradually and bids fair to be entirely well before long. A very enjoyable vacation of a week on the Big Sespe river was had recently, and lots of trout caught.

Long Beach.—At the September communion seven new members were received.—Sunday, September 13, the Parish House of the new building being completed, the Sunday school marched in a body to their new home, which was formally dedicated in a brief but impressive service to the uses of religious education. The plant is one of the most complete and up-to-date among our Pacific Coast churches. The main auditorium for the Sunday school has a seating capacity of 500, with class rooms opening from this room. The Primary Department occupies the downstairs and is fully equipped for use. All the services of the church are to be held in the new building from this time forward, the property at Fourth and Locust Sts. in which services have been held for a year having been sold. It is expected that the whole building will be completed about Thanksgiving.

THE CHINESE CONGREGATIONAL CHURCH OF SAN FRANCISCO.

The Lord's Supper was observed by this church Sunday evening, the 13th. Nine persons were received to it, five by confession and baptism and four by letter. These four are members of one family, the father in which, Mr. Pon Fang, was one of our earliest converts; the others thus received were his wife and two of their sons, one of whom is about to enter the University. For several years, and till our Mission in Santa Cruz was closed, Pon Fang was our missionary helper there and led many of his countrymen to Christ.

Among those received on confession was an elderly gentleman who has occupied a position of great influence among the Chinese of this city and of the State, having been the president of the "Six Companies." He has the appearance of a man fitted for such a position, and when one watches his animation and energy in conversation in Chinese, this impression is confirmed. He said to me—seaking through an interpreter—that his attention was first called to the Bible through the careful reading of a large Chinese treatise on "The Conditions and Customs of Women on Five Continents," that he found in this treatise many quotations from the Bible and this led him to procure a copy in order to verify these quotations. Beginning thus to read the Book, he became interested in it, and though he found some things in the Old Testament that displeased him, yet on the whole he found it so "broad" in its teaching and its sympathy with people, that he felt like endorsing Christianity as good doctrine. Just then a young kinsman, a physician, who united with our church two month's ago, was enabled by his testimony to lead him much further, till he welcomed Jesus to his heart as more than a teacher, a Savior. That same witness for Christ saw his own son, a lad of twelve or thirteen years of age, baptized also.

This church is credited in our last Year Book with 50 additions during 1913; 37 of these on confession. It is a larger number than is credited to any other of our churches in this city, and the additions on confession were a little more than double those of any other church. Thus far, in the present year 42 have been added, **36** of them on confession. Comparisons are sometimes said to be odious, but these, I am sure, will not be so regarded. Rather I venture to hope that the statement will start in some minds the question how these facts have come to be such as they are. I have two statements to make in explanation. One is that our "March Meetings," which in three years past all the Chinese Missions, eight in number in the city, have united to hold as evangelistic services, lasting eight days and covering two Sundays, have been used graciously by the Spirit. The interest in these meetings does not flag, but was greater in the second series than in the first, and much greater in the third than in

the second. Our large mission chapels were crowded in the evenings; and the afternoon meetings in the smaller chapels were full of interest and power. The other statement is that in our church at least (and in all the others I believe), the interest thus kindled keeps warm all through the year. There is pervading our church a definite, prayerful, expectant watching for souls, seponsive to that word of Jesus in his precious prayer of intercession for us: "As Thou hast sent me into the world, even so have I sent them." W. C. P.

At the ministers' meeting last Monday a Chinese gentleman was introduced, recently arrived from North China. His name, Anglicised, was given me as C. H. Fay. He speaks our language perfectly, but his Chinese is in the Mandarin understood by very few of the Chinese of California, who have come—almost all of them—from South China. His father was so treated both physically and spiritually at one of the American Board hospitals that he became an earnest Christian,—he and his household after the apostolic way. In the days of the Boxers the entire family except the son were martyred. How he escaped I have not heard, but after receiving such education as was then within his reach in China he was enabled to take the course at Oberlin. After spending ten years or more in Christian work in China, he has returned to this coast for a brief sojourn. I do not as yet know his plans, but am very sure that if any of our pastors should secure him for an address at a mid-week meeting, they will be well rewarded. W. C. P.

NOTES AND PERSONALS.

Next Tuesday evening Dr. Aked will speak in the First Congregational Church of Berkeley concerning the European war. His recent address there concerning the Red-Light Abatement Law was thoroughly enlightening and convincing. It was listened to by an audience that filled the auditorium.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity Professor Tolson of Pacific Theological Seminary will speak concerning the European war. Professor Tolson spent a year abroad recently. In Germany he mingled with all classes of people and gathered much that will be enlightening.

THE WOMAN'S HOME MISSIONARY UNION AND THE NORTHERN CALIFORNIA BRANCH OF WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The annual meeting will be held at the Fourth Church, Grove and 36th Sts., Oakland, Thursday, October 1st. Sessions, 10 a. m., 1:30 p. m. Luncheon, 25 cents. Take Grove St. car to 36th St. or Key Route to 40th St.

The Program Committee have filled the day with fresh topics of unusual interest, securing as speakers Mrs. Elsie Lee Turner, Mrs. Charles S. Nash, Mrs. A. J. Kennedy, Dr. F. J. Van Horn and others. Musical numbers will be given by the well known artists, Mrs. Frederick H. Clark, vocal solo; Mrs. Chapman, violin solo; Miss Marguerite Darch, organ. Also an address by Prof. R. B. McConn.

WASHINGTON.

Inland Empire Notes.

Rev. G. A. Traut, who is closing his services at Rosalia next Sunday, is going to Ohio and not Iowa as reported last week. He has accepted a call to Steubenville, where he began his Christian life about 30 years ago. Mr. Traut is a man of intellectual ability, and deeply spiritual. He has done good work in that state during the last three years, and though we regret his departure, we rejoice that there has opened for him a larger field of usefulness.

Rev. Clayton Judy recently of Kellogg, Idaho, hes began work in Okanogan County. He has an auto and will cover an extensive field, preaching the gospel on the frontier of today. Mr. Judy was for 5 years a missionary in South Africa under the U. B. Society, and is disposed to suffer hardships for the Master.

The first fall meeting of the Spokane Congregational Alliance was held last Monday afternoon at the Westminster Church. Rev. C. H. Burdick, of Deer Park, gave a clear, concise and comprehensive address on "The Apostolic Program and its Implications." Superintendent Scudder presented an informal report of the meeting of the State Conference and Assembly. He also presented the name of Rev. J. R. Knodell of Portland, Ore., as one likely to be appointed as assistant superintendent with headquarters at Spokane. The Alliance heartily endorsed Mr. Knodell. We believe him to be the right man for the right place, and trust that he will accept the position, and we assure him a hearty welcome and willing cooperation.

Rev. E. A. Munger, recently of Pasco, Wn, preached at Pilgrim Church, Spokane, last Sunday morning and evening. Mr. Munger has been engaged to supply the North Yakima Church for an indefinite time. Our Congregational Church and the Baptist Church at Pasco have arranged to worship together for a year, the Baptist minister to be the preacher.

Since Rev. W. D. Eddy has began to serve the Glenora church, the congregation has increased three-fold and the work looks more encouraging than for some time.

Whitman College opened on Tuesday of this week with gratifying attendance. Rev. H. E. Brown, of Pilgrim Church, Seattle, a Whitman graduate, gave the convocation address.

J. EDWARDS.

Spokane, Washington.

The Home.

DOES IT PAY?

Some men feast while others fast, some men toil while others shirk;
Some men smile while others moan, Some men fish while others work;
Some men sigh while others sing, some carouse while others pray;
Have you ever met a man who has made carousing pay?

Some men dig while others dream, some men boost while others knock;

Some men think the days are long, other men forget the clock;
Some men hope while other men go complaining day by day;
Have you ever met a man who has made complaining pay?
—S. E. Kiser.

WHEN JANET COMES MARCHING HOME.

This is the tale of Mr. and Mrs. Tibbetts and their only daughter, Janet, than whom they loved nothing better, and who returned their affection with her whole heart. I warn the frivolous reader to pass it by at once, since it is constructed of such material as can only entertain those who have either been parents or children.

Mr. and Mrs. Tibbetts were quiet, pleasant, well-to-do people in a small village of the same sort. They were simple of desire and habit, and so were their surroundings. They were prudent, they were placid, they were happy.

Mr. and Mrs. Tibbetts had always loved each other. They had not married hastily, but had waited until Mr. Tibbetts was 39 and Mrs. Tibbetts (that was then to be) was 35, so that their house might be bought and paid for and furnished in advance. Janet came in due time to bless their union. Janet was not quite what a physiognomist or physiologist might have expected of Mr. and Mrs. Tibbetts, but once born there is no helping a baby, and they started to raise her with a certain undefined fear and well defined awe.

"This baby ought to have regular habits," Mrs. Tibbetts (who had very regular habits) said to Mr. Tibbetts (who had turned over on his other side at 5, risen at 6 and breakfasted at 6:30 every morning for twenty-seven years).

"Yes," said Mr. Tibbetts, dubiously.

But Janet had no regular habits.

Instead, she carved out her own way through teeth and measles with an energy that was remarkable and victorious.

Before she was 3 years old she was running the family; at 5 she was running the house; ; when she arrived at the mature age of 12 years her parents were merely existing at a respectable distance in her wake.

At 16 Janet went away to school and took the scholarship which permitted her to go still further away and become a collegiate graduate. When she came home summers she cleaned the house, cooked new ways and replanted the flower garden. She knew so much that her mother hesitated to singe a chicken in her presence and her father felt apologetic over reading the newspaper in the same room where she might happen to be sitting. When she returned to college there was a perceptible change in the atmosphere—neither Mr. nor Mrs. Tibbetts said that it was a pleasant change, but they singed chickens and read newspapers with a quiet appreciation that was eloquent in itself.

Janet graduated with honor and honors. She came home for a month and then went to visit her roommate, Mary Kew. At Mary Kew's she met a young man with prospects. He was promoted the day after they were introduced, and again three weeks later. The evening after his second promotion he and Janet became engaged, and then she went home to get her things ready to be married.

There was something very serene, stern and prompt about the wedding. Mary Kew and another girl came for it, and Mr. and Mrs. Tibbetts were held up to their respect and admiration by the superior force of Janet's own attitude toward them. They left on the same train with the bridal couple, and Mrs. Tibbetts looked around her house and tried to weep with desolation—but couldn't.

"I hope she'll be happy," she remarked to Mr. Tibbetts.

"I hope he'll be happy, too," said Mr. Tibbetts, without the least intention toward innuendo or sarcasm.

Janet had gone to live in a city five hours train ride from home. It wouldn't have been five hours only that merely the the first half hour could be traversed at express time, and the other four and a half had to be of that despairing concomitant known as "local." It could not be expected that she should come home often, but she begged her parents to spend Christmas with her, but Mr. and Mrs. Tibbetts did not go to visit them—they were quietly happy at home and they left Janet to be rampantly happy on her own hook. There was no feeling of any description—only that every one did just as he pleased.

Every one did just as he pleased, and the years slipped happily by, one, two and three. Then Janet suddenly realized that she was neglecting her parents. She acted on it at once and went home by that afternoon's train.

Mr. and Mrs. Tibbetts were about sixty now, and especially addicted to routine living.

Janet came walking in just after the last supper dish was washed and put on the shelf. Mrs. Tibbetts was just hanging Mr. Tibbett's cup up on its hook when she heard her daughter's voice. Of course she was delighted—her husband was delighted, too. Janet was twenty-five, with a clear complexion, brown eyes, and a smooth, high pompadour of all her own hair. She wore a coat of black Persian lamb and a broadcloth skirt, her chin was held high (her husband had been promoted again the past week), and she swept everything at a glance and made up her mind what was to be done.

She only stayed a day, and she did not take her parents into her confidence, because pleasant surprises are always agreeable; but the third morning after her return to town four men arrived by the early train, and Mr. Tibbetts, going to the door, discovered that his house was going to be repapered from roof to floor in two days, and that by the order of Janet, who had selected the paper for every room with her own sweet eyes and kind heart.

There was nothing to be done but submit, move out the furniture and cook for the workmen. They finished on the second night and Mr. and Mrs. Tibbitts sat on two kitchen chairs amid their sheet covered belongings, and looked at one another while they gasped for breath.

"Well, it was certainly kind of Janet," the father said at last, and the mother said, "Yes," feebly enough.

They wrote a joint letter of thanks and learned slowly to assimilate their new aspect.

Then the next summer Janet came again, took another look around, and left them quaking.

Three days later carpenters appeared and swept away the dear front porch and the handy little woodshed. They ran four Doric columns up to the garret in front, smashed in the parlor wall and put a bullseye glass window just where the long mirror hung and dug a cellar under the kitchen to take the place of the demolished addition in the rear.

Mr. and Mrs. Tibbetts looked on big-eyed. Neither said one word. The Doric pillars affected them much as Janet herself did, and neither liked the passing of the

woodshed, but they restrained both feelings and speech and swept up the shavings with a self-control that was monumental.

When the carpenters went Mr. Tibbetts said: "There ain't much use twinin' the grape vines back over those pillars, they won't bear again during our lives."

Mrs. Tibbetts flicked a tear out of her eye. "No," she assented, meekly.

That evening they wrote to Janet and told her how nice the house looked, and then they went out front and looked at it and sighed and went in again.

"I wonder when she'll come next," Mr. Tibbetts said as he took off his boots to go to bed half an hour after. His wife made no reply. There was a choke in her throat, she had always been so fond of her window, with its frame of tendrils and gently tapping leaves from the departed vines.

When Janet came the next summer she was jubilant. Her husband had just made a million. She wanted her parents to come to the city and live in her flat while she went abroad. Afterward they could go abroad while she built a granite palace with diamonds of white marble and stone urns setting on the cornice. But Mr. and Mrs. Tibbetts didn't want to go to town and live in a flat.

"We're so well fixed," Mrs. Tibbetts said, and her tone was imploring, for Janet's eyes were kiting here and there in a way that made her and her husband fairly shake in their shoes.

"We couldn't be better fixed," Said Mr. Tibbetts, attempting to throw all the mighty strength of complete conviction in his words.

But Janet was not to be foiled in her duty, and while she was abroad a contractor came with a force, cut down the best apple tree, hoisted a water tank up on four stilts in its place, took up every floor in the house, installed various washbowls in little favorite closets, put a bathtub in the linen room and went away in September leavingg desolation in his wake.

Mrs. Tibbetts sat down and cried. She had stood in one basin and taken her bath out of another for almost fifty-five years, and she felt terribly over the change. Mr. Tibbetts didn't like it either. The first time that he attempted the new tub he handled the wrong handle and deluged himself out of a hole in the ceiling which he had supposed to be put there for purposes of ventilation.

"I don't know how we're ever going to stand it," he said to his wife while she was helping him out of his dripping apparel.

"This coat'll never do again," said Mrs. Tibbetts.

"And to think we've got to write that letter saying how kind she is," said the father, who had never come so far toward real temper in all his life before.

"Sh-h-h," said his wife. Then he held up his arms and leaned over and she got his shirt off.

"Even my udnershirt is soaked through," he said bitterly. "Sh-h-h," she said again.

That evening they wrote the letter. In the winter that followed the new water system froze up, and as the contractor had completely done away with the pump that never froze up Janet's parents had a hard time. As they worked with iron rods and salt and hot cloths Mr. Tibbits said wrathfully: "I s'pose we'll have electric lights next and be left in the dark without a candle."

"You mustn't say that," said Mrs. Tibbetts.

"I shall if I want to," said Mr. Tibbetts.

"You'll bu'st that pipe out at the joint if you bang at it like that," said his wife.

"I'll bu'st it if I want to," said the husband; "I'll bu'st myself if I don't bu'st sutthin."

This was the nearest that Mr. Tibbetts had ever come to swearing, and his wife felt cowed. She looked at him furtively.

"Darn it!" said Mr. Tibbetts.

"My dear——" she began.

"Shut up!"

It was the first harsh word in all their long life of love together. Mrs. Tibbetts burst into tears and climbed the cellar stairs to weep above. To this Janet brought her parents.

She didn't weep long, for the disjointed waterworks had led to trouble in the linen room—I mean in the bathroom—and the dining room ceiling was suffused with a large damp spot. To this also had Janet brought her parents.

The next summer she came again. They greeted her with fear and trembling; there was no room for any other sentiment in their hearts now.

But Janet was troubled herself this time. "Do you know," she said, "George has accepted the contract to build ten thousand miles of railroad and ninety-three towns along the railroad in Kenibahakoogee, and he'll be gone ten years, and I don't see how I can stay behind or how I can go and leave you, and I'm almost insane."

She looked at them and they looked at one another; neither knew where Kenibahakoogee was, but both knew that ten years was a long time.

"I think you ought to go with your husband," said Mrs. Tibbetts.

"Yes, by all means," said Mr. Tibbetts.

"But my duty to you two?" said Janet.

"Never mind us," said Mr. Tibbetts; "don't you give one thought to us."

"No." said Mrs. Tibbetts, "we're all right." Her tone trembled in her anxiety to make it sufficiently impressive.

"But I'm all you've got," said Janet.

"Never mind," said Mr. Tibbetts, "we've got each other, too, you know. Now you go right along with George and never think of us."

"No, don't think of us," said the mother, "there isn't a thing that we need, only to know that you're happy."

Janet went. She went in a month's time. The day after the steamer sailed Mr. Tibbetts drove in town and bought a pump and arranged to have it put back through the hole that they had kept covered by a board, and tripped over for eighteen months. The bathtub was disconnected and put in the loft. The shelves for linen were taken out of the loft and replaced against the wall; they had the village paper hanger come up and rake off the satiny panels with gilt moulding that had driven them wild for two years, and Mrs. Tibbetts, with the joy of a bride, picked out a new paper with a sprig alternate with a geometrical figure for the parlor and a plain blue sprinkled with purple asters for the dining room. After that they had the Doric pillars pulled down and the bulls-eye window cut square.

"It looks kind of Christian again, don't it?" said Mrs. Tibbetts, with real, unfeigned satisfaction, as they stood out in front on the first evening after the workmen finished and contemplated their improvements.

"That's the evil of these higher educations," said Mr. Tibbetts. "Why, Ellen, if we'd never let Janet go away

to school she'd never have met a fellow like that man she's got; she'd have married some one in the village and had a nice cottage and been content and let us do things for her, and we'd have the old apple trees and grape vines and never suffered nothin' like these last five years." His voice broke with feeling and his wife pressed his hand hard.

"Nobody can have everything in this world," she reminded him gently.

"I know, Ellen, I know; but it seems like fate come down awful heavy on you and me in the end. Still, I don't mean to repine."

"No," said his wife, "you see, she meant to be kind."

"Yes, I know, she meant to be kind. And we had nothin' in the wide world to do but to sit still and bear it."

Then they went into their reantiquated house and went to bed.

Peace reigned over, above and all around. They had had the connection severed in the windmill and they knew that Janet was on the high sea. They drew long sighs as they slept. It was the first peace that they had known since Janet first came upon them.—New York Sun.

For The Children.

RATHER HARD.

They gave him a whistle and drum,
Two big tin tops that buzz and hum,
A ninepin set, some squeaking toys;
They said, "Now, Tom, don't make a noise!"

They gave her paints, a sewing-box,
Four dolls and stuff to make their frocks,
A set of books with pictures gay;
Then said, "Now, Madge, run out and play."

—St. Nicholas.

A DANDELION STORY.

Once upon a time in a tiny green camp by the roadside lived a soldier all alone. He had travelled a long way from a dark underground country, bent on seeing the world. The first thing he saw was a broad field, full of waving banners; and he thought, "What a beautiful place I have discovered!" and pitched his tent among the green grasses.

The raindrop elves saw how tired and dirty he was from his long journey northward, and soothed him with stories and refreshed him with a shower-bath. Through the clouds came the sunbeam fairies, bringing him a handsome uniform of green and gold and a quiver of golden arrows. Then the soldier was very happy, and smiled out at passersby, cheering many a weary traveller with a glimpse of his sunny face.

By and by spring went away over the hilltops. The birds had finished building their nests, and the butterflies and grasshoppers came to herald summer. Then the soldier began to feel tired, and knew he was growing old. His gay uniform had faded, and the golden arrows had turned to silver, and the wind brownies shot them far away. So the soldier crept down among the green grasses and his little camp was left empty. Everywhere his silver arrows fell there blossomed bright golden flowers,—"dandelions," children called them.—Presbyterian.

A BOY BASKET MAKER.

The home of Pierre Joncas was a log farmhouse, for his father was one of the inhabitants of the Canadian north country. The few acres of land with the house have passed down from one generation to the next for a long time, going to the eldest son.

Back of the big room of the Joncas house there was a lean-to kitchen, and in it room for the loom, the spinning wheel, and flax wheel; for Pierre's mother, like the other farm women, wove the white rags into bed covers, and wove pieces of carpet, and then she often wove for other people. Her homespun cloth, too, had to be ready for the clothing of the children.

While Pierre was still a small boy the home life had changed; for his father died, and Pierre, being a cripple, could not help about the work.

After the plowing was done his mother planted the potatoes herself, and with the oats she sowed the peas; so when the oats were cut in the fall, the peas were ripe for the soup all winter. Sometimes a kind neighbor lent a helping hand to get the wood ready or to do some heavy work the good mother could not do; but all the time Pierre was unhappy because he could never help as other boys did.

Every teacher that came to the small school heard of the cripple boy and went often to teach him reading and writing. Later he learned arithmetic, and was called a good scholar. In the day time Pierre wound the shuttles for his mother's weaving when she had some order that would bring a little money

In the summer days many visitors stopped at the town, going to or coming from the resorts not far away, and they gave the boy books and games; and when he read he would dream and wish that some way would come to him to be more than he was.

One day, sure enough, something did happen that has made Pierre happy; and since the boy is so happy, he is growing strong.

It was in the summer that a lady came to the little Quebec settlement and hunted out all the women who could weave, and in going about she came to see the mother of Pierre. She told her that she had been employed by a society of women who wanted to continue the handicraft of Canada. Mrs. Joncas did not understand the word handicraft, but soon learned that it meant weaving and all sorts of things which the early workers had done by hand when the country was new.

"We can take your work and make sale for it; and if you will let us, we can furnish you with vegetable dyes or teach you how to make them," she said.

After a long talk with the mother, and having engaged all the weaving she could do before the sale in the winter, she noticed the interest the cripple boy took, and the mother explained that he often wound the bobbins.

"I should think you would learn basket-making," said the lady.

"Oh, I would love it! But who will teach me?"

"I will," answered the good angel, as he afterwards called the visitor. "I am sent about to see where and how I can help the women and children, as well as to keep up the work and not let it be forgotten. I have found one who still knows how to weave or make the baskets, which we thought was a lost art."

Pierre was an apt scholar, and his genius and inventive power seemed to develop very quickly in the basket-making. The baskets which he does not sell to the people who come and go are every year sent to the society and find ready sale.

He has worked for several years now. The younger children and his mother are helpers, and he has so much work that he has to employ outside help. He is the wage earner of the family; and, besides the snug little sum of money they are laying by in that home, Pierre says one of the best things, next to that, is that his name is changed. He is no longer known in the country as "a little cripple boy," but he is the "basket-maker."—The King's Own.

DREAMS.

Say that we dream! Our dreams are woven
  Truths that outface the burning sun:
The lightnings, that we dreamed, have cloven
  Time, space, and linked all lands in one!
Dreams! But their swift celestial fingers
  Have knit the world with threads of steel,
Till no remotest island lingers
  Outside the world's great Commonweal.

Dreams are they? But ye cannot stay them,
  Or thrust the dawn back for one hour!
Truth, Love, and Justice, if ye slay them,
  Return with more than earthly power:
Strive, if ye will, to seal the fountains
  That send the Spring through leaf and spray;
Drive back the sun from the Eastern mountains,
  Then—bid this mightier movement stay.

It is the Dawn! The Dawn! The nations
  Frow East to West have heard a cry—
Through all earth's blood-red generations
  By hate and slaughter climbed thus high,
Here—on this height—still to aspire,
  One only path remains untrod,
One path of love and peace climbs higher.
  Make straight that highway for our God.

—Alfred Noyes.

CALMNESS.

Thine is our wisdom, Thine our might;
  Oh, give us, more than strength or skill
The calmness born of sense of right,
  The steadfast heart, the quiet will.

—S. Weir Mitchell.

UP-TO-DATE.

"What happened to Babylon?" asked the teacher of her Brooklyn class. "It fell!" cried the pupil. "And what became of Nineveh?" "It was destroyed." "And what of Tyre?" "Punctured."

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